

A SERMON preach'd before, &c.

each other, and in their Royal Issue; and Us and our Posterity in them all! And may we all, by reflecting on the Calamities we were this Day delivered from, know when we are happy in an upright Administration, and so never stand in need of such another Deliverance!

Which God of his infinite Mercy grant, &c.

F I N I S



Let us conclude the Devotion of this Day with our Prayers to Almighty God, that he would bless our Gracious Government in every Circumstance both of this Kingdom and of his Majesty's People: That his Wisdom and Understanding on the Queen; his Justice and his Abundance and Justice to the great Numbers of Day and Night and meet with suitable Returns of Duty and Affection from us: And make them both happy in each



BRITANNIA'S INTERCESSION A D V E R T I S E M E N T.

FOR THE DELIVERANCE OF

WHEREAS the Word FORM, printed in the Title Page

of some which were at first sold, has given Disturb to
JOHN WILKES, Esq. a few Individuals, who have in its room substituted the

of BRITANNIA, as it is very far from the Intention of
the Author to displease any of his Readers, even the most

conscientious and devout.

PERSECUTION AND BANISHMENT.

TO WHICH IS ADDED

THE SECOND EDITION.

A Political and Constitutional SERMON:

Twenty Months Imprisonment of John Wilkes, Esq. in the
King's Bench.

My Spirit faints within me, I heard of my Beloved, that
he was returned into the old Place, and now I go mourning
all the Day long.

AND A DEDICATION TO L*B***.**

THE FIFTH EDITION.

L O N D O N:

Sold by H. Woodgate, near the Chapter Coffee-House, St. Paul's Church-Yard.

[PRICE ONE SHILLING.]

ADVERTISEMENT.

WHEREAS the Word FORM, printed in the Title Page of some which were at first sold, has given Disgust to a FEW Individuals, we have in its room substituted that of BRITANNIA, as it is very far from the Intention of the Author to displease any of his Readers, even the most conscientious and devout.

This Day is published, Price Six-Pence,

The SECOND EDITION, of

THE LAMENTATION OF BRITANNIA for the TWENTY and Twenty Months Imprisonment of John Wilkes, Esq; in the King's Bench.

My Spirit fainted within me when I heard of my Beloved, that he was returned unto the fast Place, and now I go mourning all the Day long.

Sold by H. Woodgate, near the Chapter House, St. Paul's Church-Yard.

THE FIRST EDITION.

L O N D O N :

Sold by H. Woodgate, near the Chapter House, St. Paul's Church-Yard.

[Price One Shilling]



DEDICATION.

May it please your Lairdship,



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Ayit plea seyo ur Lairdship, yo

Ur Lairdshp's comica landou

Toft hewa yautho randdon

Ort hewrite randsoon

Youngtypo.

BRITANNIA'S INTERCESSION

FOR THE

Happy Deliverance of John Wilkes, Esq; &c.

¶ *At the beginning of this intercession, the orator shall pronounce, with an audible voice, one of these passages.*

WHEN B*** turneth from the error of his way, and doeth that which is seemly and good, he shall wear his plaid in peace. *Scots Journ.*

To Wilkes belong freedom and greatness of spirit, though many have devised against him, and complied not with the words of his mouth. *North Briton.*

Through the spirit of Wilkes we are yet in the land of freedom, because his exertion in that point faileth not. *Polit. Regist.*

Give thanks, O ye people, give thanks unto Wilkes, for he is mighty amongst us. *Let. to H—y.*

O let the wickedness of a favourite come to an end, but establish the upright and free-born. *No. 45.*

We waited patiently for Wilkes, and he came unto us, and he heard our moan. *Gaz.*

DEARLY beloved countrymen, Wilkes's speeches urge us in several places to acknowledge and confess our gratitude and praises, and that we should

not dissemble or hide them before the face of our country, but confess them with a joyful and merry heart, to the end that we may enjoy a continuance of the same, through his fortitude and plainness. And although we ought at all times to acknowledge our favours from great men, so ought we especially so to do when we come together, to render thanks for the great benefits we have received from Wilkes's hands, to speak in his praise, to hear every speech, and to plead those things which are constitutional and requisite both for freedom and liberty.

¶ *Then the orator shall say,*

O Wilkes! be thou our strength.

Answ. And we will sound forth thy name abroad on the earth.

Orat. O Wilkes! continue thy aid.

Answ. O Wilkes! continue thy aid.

¶ *Here all standing, the orator shall say,*

Honour be to thee, O Wilkes!

Answ. As thou wert in the beginning, thou art now, and ever will be, liberty without end. Amen.

¶ *Then*

B

Britannia's Intercession for John Wilkes, Esq.

¶ Then the people shall chaunt,
O Come, let us sing unto Wilkes,
let us rejoice in the spirit of
his writings.

Let us thank him with our lips,
and shew ourselves glad in him
with huzzas.

¶ For Wilkes is a great writer, and
a writer above all writers.

In his brain are all the quirks of
the law, and their effects are known
to him also.

The N**** B***** is his, and
he made it, his head prepared the
matter thereof.

¶ For he is the man that sheweth
wonders, and we are the people
that read the work of his hands.

If you would hear him speak,
turn not away, as in his provoca-
tion, when an exile, and as in the
day of tribulation in the King's
Bench prison.

When our great men tempted
him, proved him and saw him
staunch.

Several years was he grieved
with this set of wretches, and said,
It is a people who want slavery
and famine. They know not my
worth.

Unto whom I swear by magna
charta that they should not gain
their end.

Honour be to thee, O Wilkes!

As thou wert in the beginning,
thou art now, and ever will be,
liberty without end. Amen.

*¶ Then shall follow these verses, one
verse by the orator, and another
by the people.*

O Give thanks unto Wilkes,
for he is sensible, and his
sensibility continueth for ever.

Let all them give thanks whom
he hath defended, and delivered

from the power of arbitrary sei-
zures.

Many a time have some men
fought against him, after the writ-
ing of number Forty-five.

Yea, many a time have they
vexed him, but they have not ut-
terly prevailed over him.

They have spread their net to
destroy him without a cause, yea,
even without a cause did they put
him afar off.

They laid a net for his feet, and
have happily fallen into it them-
selves.

Great is his courage, and great
his perseverance, yea and his capa-
city is wonderful.

Wilkes sitteth up the fallen poor
and bringeth down oppressors to
the ground.

Let your voice be for the man of
your right-hand, and upon the man
who hath supported you in the time
of your trouble.

We will not go back from thee,
O Wilkes! O let us be free, and
we will sing forth thy name.

Honour be to thee, O Wilkes!

As thou wert in the beginning,
thou art now, and ever will be,
liberty without end. Amen.

WILKES, thou hast been
our glory from one tribu-
lation to another.

Before the Essay was brought
forth, or the North Briton was
made, thou wast the man of liberty
who defendest our cause, and stood
up in our behalf.

Thou turnest B*** to distrac-
tion, and again thou sayest, Rise
no more to perplex this free peo-
ple.

For all thy intrigues were in
my

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my sight, they are but as yesterday in mine eyes.

But behold, thou shalt dread my displeasure, and be afraid of my spirited indignation.

I have set thy misdeeds before thee, and thy secret fawnings in the light of thine own eyes.

Behold, who regardeth the power of thy wrath? it is even as a weapon without sharpness.

Thou art full of nothingness, and art empty for lack of true knowledge.

Honour be to thee, O Wilkes!

As thou wert in the beginning, thou art now, and ever will be, liberty without end. Amen.

¶ The lecture appointed for this intercession, is taken out of the Chronicles, the twelfth chapter, beginning at the forty-fifth verse.

NOW there was in the reign of G***** the king, a mighty spirit of tribulation. And the great men of the land were laying upon the people burthens of great weight, yea, heavier burthens than were borne by their fathers, or their fathers fathers before them. And they cried out unto the elders, and complained for lack of relief. (Now the elders were deaf to their cries, and they minded not the daily lamentation which they made.) And they cried yet louder and louder, so that the whole land was pierced with the sound thereof. And behold, in process of time, that there arose up a man, (who was also an elder, and a colonel of the guard, in the land of Buckingham) who had compassion upon them; and he opened his mouth, and said, Of a truth I

perceive that you are oppressed and agrieved, and that your task-masters lay upon you more than you are able to bear. Behold, I myself will speak unto this people who do evil continually, and will require a reason for that which they now do. Be ye, therefore, patient, having peace amongst yourselves, and you shall be filled. Now it came to pass that after a short time this good man did as he promised unto the people. And he spoke time after time of their tribulation, and wrote even letters with his own hand, complaining of the rulers in a free country. And behold, they were affronted thereat, and they were full of envy against this man, because he had spoken well of the people. And when it was so that he had wrote even a forty-fifth letter unto them, that they took him out of the house of his habitation, and put him into a fast place, which place is called a tower even unto this day. And they looked into his dwelling, and searched for his papers, and all his secret workings, and they took them every one. And behold, when they had found these, that they took him from the fast place, and banished him afar off beyond the sea. And he was left there, and commanded not to return; for behold it was seemly unto the elders that he should be put away from amongst them.

Thus ends the first lecture.

O All ye people, praise ye Wilkes, bless him, and huzza him for ever!

O ye printers of the land, praise ye Wilkes, bless him, and huzza him for ever!

O ye

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O ye printers devils, and their vourite, and this favourite was agents of whatsoever denomination, B***, and B*** was with the****. praise ye Wilkes, blefs him, and Many were the things wrought by huzza him for ever ! him, and without him was not any

O all ye booksellers, pamphlet- evil done that was done. In him stichers, and bookbinders, praise ye was pride, and that pride was found Wilkes blefs him and huzza him to be the destruction of men. for ever ! Now there was a man returned

O Williams, praise Wilkes, blefs from the land whereunto he was him, and huzza him for ever ! sent, and also persecuted, whose

O Bingley, praise Wilkes, blefs name was Wilkes, the same came him, and huzza him for ever ! back for a plague unto evil doers.

O all ye glaziers of the city, And he abode within the gates of praise ye Wilkes, blefs him, and the city many days, and put his huzza him for ever ! name among those who were to be

O ye chandlers of greafe, praise chosen elders of the land. But they ye Wilkes, blefs him, and huzza cast him from among them so that him for ever ! he was not one of the elect, and

O ye uncorrupted, non-bribed, he went his way. Howbeit he and independent electors of the city, had in another roll his name writ- praise ye Wilkes, blefs him, and ren (as is recorded in the Chro- huzza him for ever ? nicles) and he was chosen. Now

O ye glorious and ever-famed when B*** heard thereof, and freeholders of Middlesex, praise ye saw what they had done amongst Wilkes, blefs him, and huzza him them, he was very wroth, and wist for ever ! not what to do, for this same

O all ye ballad-fingers, hawkers, man had stung him aforetime. So and pedlars, praise ye Wilkes, blefs he stirred up his fellows against him, to persecute him, that he him, and huzza him for ever ! might not abide with them. And

Honour be to thee, O Wilkes ! behold they grew exceeding pow-

As thou wert in the beginning, erful, insomuch that they took thou art now, and ever will be, him away from the people, and praised without end. Amen. put him into a strong hold. And

¶ *The second lecture is taken out of the book of Prophecies, second chapter, beginning at the twelfth verse.* the people grew very wroth, and was displeased thereat. And they

WHATSOEVER things were rest, because of the things which written aforetime, were were done. And they made great written for our learning, that we noises together ; and many got for through instruction and understand- themselves chalk which was white ing, might see into the depths there- for to make a mark on every man of. Now the great secret is found as he passed, thus, 45. And this out which was before hid from our mark was put upon the coverings eyes, and we see clearly as at noon- of the heads and the backs of all day. In the beginning was a fa- who

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who passed this way or that way in honour of their great idols, Wilkes and Liberty. Until the even of many days did they do these things.

Thus endeth the second lecture.

¶ *Then shall be said by the orator and the people.*

BE merry, O my countrymen, let your hearts be filled with gladness; and cheer up your souls with a song.

Be ye sure that he shall be released: it is he that defendeth us; and not our Twitchers; we are his friends and the delight of his heart.

O go your way into the city with huzzas, and unto your homes with his praise, show favour unto Wilkes, and rejoice in his name.

For Wilkes is ever firm, his patriotism is everlasting, and his praise will endure for ever.

Honour be to thee, O Wilkes!

As thou wert in the beginning, thou art now, and ever will be, liberty without end. Amen.

¶ *Then shall be said the Wilkonian creed, by the orator, and the people repeating it after him.*

I Believe in Wilkes, the firm patriot, maker of number 45. Who was born for our good. Suffered under arbitrary power. Was banished and imprisoned. He ascended into purgatory, and returned some time after. He ascended here with honour, and sitteth amidst the great assembly of the people, where he shall judge both the favourite and his creatures. I believe in the spirit of his abilities, that they will prove to the good of our country. In the resurrection of liberty, and the

life of universal freedom for ever. Amen.

¶ *Then the orator shall say,*
O Wilkes! be still thy attention upon us.

Answ. And lend us thy assistance.

Orat. O aid thy country!

Answ. And give help to the ignorant when they call upon thee.

Orat. Arm thyself with patience.

Answ. And make thy loyal friends happy.

Orat. Save us from lethargy.

Answ. And rouse us from slumber.

Orat. Make peace in our city, O Wilkes!

Answ. Because there is no other that hath such influence but thou O Wilkes!

Orat. Wilkes, make clean our member house.

Answ. And be with us for ever.

¶ *A prayer for a king.*

MOST gracious providence! on the best of monarchs we beseech thee to shower down the best of thy blessings. Let true wisdom govern every action of his life. Attacked by favourites and tools, venal and corrupt locusts, O arm him with strength to overcome their fallacy and withstand all their temptations. Let not effrontery or arrogance prevail against him; nor the dictates of presumption preside where majesty and power join hand in hand. From evil aspersions and false accusations ever shield him. From all party influence protect him! and may justice for ever be the rule of his conduct. With mercy and compassion endow him for the sake of his country. Amen.

¶ *Another*

Britannia's Intercession for John Wilkes, Esq;

¶ *Another for wicked ministers.*

YE sons of ambition and pride,
Ye workers of evil, and the
destroyers of the poor, woe, woe,
woe belong unto you wherever ye
dwell. O, ye gods! have mercy
upon them. Teach them to act
like men and behave as beings ca-
pable of feeling and fraught with
reason. O turn the hearts of all
pensioners, placemen, and favou-
rites from the present mode of
action. Give them to know and
to feel for the necessities of the
poor and indigent; and that, in-
stead of bowing, scraping, and
cringing for a place in the court,
it would much better become them
to exert their utmost abilities (as

the servants of the public) in en-
deavouring to lower the prices of
almost all the necessaries of life,
that the poor man may rejoice,
and the heart of the widow be up-
lifted with joy. Teach them sub-
mission to the will of their master,
and to be always attentive to those
things which concern the public
and the common weal in general.
Give them this spirit of ambition of
doing good to their country, and we
ask no more for the sake of peace
and good order. Amen.

NOW to all men be consol-
ation, friendship, and good
will, from this time forth, and for
evermore. Amen.

¶ *Then the clerk shall set five staves of the CLI. psalm, common measure.*

ALL people who on the earth do well,
And those that skim the sea,
With one accord, and heart and voice,
A WILKITE let him be.

As for those men who highly live,
And bear a partial sway,
And will not for their freedom rouze,
Shall see a woful day.

Now in the congregation then,
Ye Britons, all agree;
Give thanks to Wilkes with one accord,
Who purchas'd liberty.

Do not withdraw yourselves away,
When he stands most in need;
Then will he grant your inmost wish,
And save your childrens seed.

The people who in London dwell
Shall come to him full thick;
And all his foes who do rebel,
The earth and dust shall lick,

A Political



A Political and Constitutional

S E R M O N.

Book of Prophecies, Chap. i. Ver. 45, 46, 47.

And there shall come a fox from the north, yea, and a be-lion shall rouse himself in the south, and they shall be at war, and shall not dwell at quiet. And there shall come distresses and tumults upon the land, even in this great city, and the oppressed shall rise up by hundreds and by thousands. And in these days locusts shall overspread all the face of the land.

IN the words before us the prophet seems clearly to indicate to us, the troublesome vexations and disturbing animosities which must of necessity prevail, in some future time, amongst a particular people. And he endeavours to point out the beginning of these troubles in so very distinct a manner, as if he designed to give the inhabitants a timely warning of this dreadful catastrophe, that, by proper means they might, in

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some measure, prevent its coming so severe upon them as utterly to destroy them in their sins. He not only prophecies in *general terms*, but is also particularly careful respecting the *time* and *place* when and where these things shall come to pass.

A fox, says he, shall come from the NORTH—a lion from the SOUTH—and there shall come *distresses* in THIS great city—and in THESE days locusts shall overspread the face of the land. So you find, my brethren, that when the fox is come from the *north*—and the he-lion has roused himself in the *south*—distresses and tumults are to be expected in the city, and over the whole face of the land; and, that hundreds and thousands of oppressed people shall rise up together—and, when these things are so far accomplished, then, in THESE days, locusts shall come in upon us and dwell on the land.

Having thus considered the words in general, as they stand before us, it may be necessary, for the further illustration of this passage to consider particularly;

I. What we are to understand by *A fox coming from the north*.

II. How, and in what manner, *a he-lion is to rouse himself in the south*, and why *they shall be at war*, and *shall not dwell at quiet*.

III. Consider, what *distresses and tumults should oppress the land*, so that the *oppressed shall rise up by hundreds and by thousands*.

IV. Give some description of the locusts which are to *overspread the face of the whole land*. And,

Lastly, Conclude with some practical improvement upon the whole. And,

First, What we are to understand by *A fox coming from the north*.

It may appear necessary, for the right apprehending of the text, now under our consideration, that the book of *Prophecies* was, originally, wrote in London; and therefore, when the prophet says, “*even in this great city*” he must be understood to mean *that place*: and of course it follows, that the land spoken of is no other than that of *South-Britain*, on the north of which lieth that part of it which is called *Scotland*, from whence our admired penman hath informed us the *fox* should come.

And,

And, as it may not be altogether disagreeable, or in the least unworthy the notice of my hearers, I will first give a short description of these animals, and then proceed. In general, foxes are very remarkable for their deep cunning. They will, when pursued by hunters, make urine on their tails, and strike them upon the faces of the dogs. When trapped by a gin, they have been known to bite off the part confined, and so escaped. And being hungry, they feign themselves dead, on whom the fowls lighting for prey, they rise and devour them. But, as there are different kinds of foxes, so their artful inventions are as various. That kind of fox mentioned by the Prophet, the generality of commentators agree to be the BOOT-FOX, and describe him with an extraordinary long head, smooth tongue, and remarkable long eyes. His legs are covered with a kind of a mottled woolly furr, though bare at the joints of his knees, and his feet to be cloven. This fox, my beloved, it is well known, has been amongst us for some time, and did, originally, come from the north, answering every description that is given of him by the prophet in the former part of this chapter, beginning at the sixteenth verse, *And the fox that shall appear in high places, and, by his cunning, get even into the houses of the most high, shall be a favourite fox. He shall feed upon dainties, and he shall have influence over many foxes; yea, and lambs shall lie down before him and do reverence. But the lions of spirit, and the wolves, and their young ones, shall seek his destruction continually.* From hence it is plain, that this same fox is now amongst us, and has been seen COURTing it up and down in high forests, and, by his secret fawnings, and detestable under-mining attempts he has got into good feed, and that, as it were, unobserved. We have, my brethren, too long borne with his ferriting scratches; we have already reason to curse the time that ever such an animal existed amongst us. O my beloved, take care! be upon the watch! this hungry Reynard still lives—still acts—still rules! and, unless the other part of this prophecy had taken place, we had utterly been undone for ever. Having considered thus far, I shall proceed, in the next place, to shew,

Secondly, How, and in what manner a he-lion is to rouse himself in the south, and why they shall be at war with each other, so as never to dwell at quiet. If our eyes, my beloved, have been in the least open, we surely must have perceived, that the words of the prophet, in this point also, has been fully verified and brought to pass.—*Yea, and a he-lion shall rouse himself in the SOUTH; that is, A he-lion shall rouse himself in ENGLAND.* You cannot be ignorant, nay, you must be sensible, that, of all wild beasts, the lion is the most courageous. The pleasing contrast the prophet hath here drawn, by way of simile, cannot be sufficiently admired.

Than

Than the fox and the lion nothing can, in this respect, be more directly opposite; not only the figure and size, but nature and principle. The one, unused to flattery and deceit, timidity and cowardice; the other, a noted partaker of each. With principles thus contrasted, no wonder that each on each should cast so black an eye, and be at variance, and should *not dwell at quiet*. We well know, however, that when a lion is brought from abroad, in order to be brought under some restraint, he is confined in a prison, wherein he may be kept from disturbing the quiet of those foxes that are generally the most crafty, and are the most afraid of him. My brethren, do but apply this particular to the times in which we live: behold, and see if nothing of this kind hath yet come to pass amongst us. It was the way of the ancients to write by way of fable, and our prophet hath thought proper to adopt that pleasing method above all others. To explain this part of our text, it may not be amiss, therefore, to remark here, what we are to understand by a he-lion. This, according to the sense of the learned, can mean no other than the resolute Patriot, who has so much exerted himself in the behalf of his country; who has ever kept a jealous eye on the designs and mean artifices of the favourite *boot-fox*, and gloriously brought to open light what fear and cowardice have always been ashamed to reveal. It is the noble exertion of this lion that hath so terrified the whole nest of foxes. He has, like *Samson*, knit them all together, tail to tail, with a firebrand between each two, from which distress and entanglement they know not how to extricate and deliver themselves. By way of trial they have, however, cast him into a den; nevertheless, he still continues to cause in them a dread, that easily they cannot conquer and overcome; so that *they still are at war with each other, and do not dwell at quiet*.—Proceed we now to consider,

Thirdly, What distresses and tumults should oppress the land, so that *the oppressed shall rise up by hundreds and by thousands*. And first, my brethren, I shall consider the distresses.—Those who are any ways acquainted with life and the world, must, of consequence, perceive, how distress and misery fill our streets. For the want of a proper supply of provisions, and the common necessities of life, how many of our poor have been snatched off in their prime! Others advanced to old age, grey hair'd subjects, tender fathers, affectionate mothers, loyal friends, and, honest Britons, O! how have they been taken from amongst us by the cruel usage of Poverty and Want. When corn and provisions have been plenty; when providence hath crowned our harvests with abundance; how have our poor been debarred from partaking thereof, while the owners have stored their barns, and kept it shamefully back from those who were starving with hunger. Not only were these practices, beloved,
passed

passed over and winked at by men in power, but at that very time, it was known to be carried abroad to enemies — open enemies — professed enemies! and to them sold cheaper, by far, than we could possibly purchase it at home. Add to this, the large quantities of wheat continually being cast into the waters, which, by long standing, had been spoilt, and rendered useless — even to the DESPISED POOR.

Who then can wonder at the risings of the people? or be amazed at the tumults (not abroad, but) at home? Is there not reason—sufficient reason for these murmurings and complaints amongst the lower class of the people? The Prophet might very well lay a particular emphasis here—*and the oppressed SHALL rise up, &c.*—Never had people more occasion to exert what little spirit they had left in their own cause, before they were utterly destroyed.—Thus things were going on in a very *soul* way for their destruction. They saw them, and were wise. Fair and humble means were at first tried; petitions were offered; supplications were made to men in power, and to UNFEELING ministers; whose continual promises were, They WOULD assist;—provisions SHOULD be lowered in their prices, and they might rely upon their IMMEDIATE consideration and dispatch. These promises, we are now sensible, were made to appease the noise of the VULGAR, as they are stiled, for never was any thing done in their behalf in consequence of those *promises*, and they were left to shift for themselves, and to do as well as people in their situation were capable of doing, without THEIR assistance.—In this manner were they kept in suspense, starving and to starve, till Necessity (the mother of invention) taught them how to rise in large bodies together, no longer to pray, but to demand. Then came forth, *even in this great city*, multitudes of mechanics, various in their professions, and firm in their resolution, exerting themselves in their own defence, chusing rather to fall by the sword, than be in the midst of plenty dying for the want of proper sustenance and nourishment.

Thus I have briefly considered the *distresses* and *tumults* which have come to pass, according to the prophecy of the Prophet. I come now to give some description of the *locusts* which are to overspread the face of the whole land.

And in these days locusts, &c. As there are of foxes several kinds, so of locusts the same. But, in general, every species of this insect are accounted vile. Their nature is to herd many together, therefore, vast multitudes are resembled by them. In *Arabia*, as well as *England*, the people are infested with them; but, in these times, they more particularly infest the latter. They generally come upon *corn*, when ripe, and what

they do not *eat*, they infect with their *touch*. They die whole swarms together, and, after death, they poison the air and cause a pestilence.—How happy our prophetic writer appears in his expressions and similes, I leave to the determination of my hearers ! Nothing could have been more to the purpose in answering his design to paint to the people the events of futurity, in this respect, than that of the *locust*. According to the description I have just given of that insect, how striking a resemblance does it bear with the swarm of vile locusts which was seen, nay, daily found in the western part of our renowned city, where numbers have been seen to assemble together in companies and flights, to accomplish their evil designs. In the twelfth chapter of the *Prophecies*, the Prophet takes notice of the time when they disappear, and, what events follow, from verse 88, to verse 92. *Now after the locusts shall have perplexed the people, and have been even in one place years two and five, they shall divide themselves apart. And it shall come to pass, that when the old locusts shall die away, that there shall be great joy and feasting among the people. But behold, they shall fear the coming of another swarm, for they shall not know what they shall do. And the people shall be divided amongst themselves what manner of swarm it shall be. But the beginning thereof shall be destructive unto many.* I have, beloved, quoted thus much that ye be not misguided ; locusts are again amongst you, they are even come with a great power ; and, though the last swarm are separated, and are gone, yet, take care, the beginning of these, you perceive, *have* already been destructive unto many.

Having thus gone through the principal parts which I at first intended, I now proceed to make some practical improvement upon the whole, and then will have done. And,

1. Seeing that a fox is thus come from the north, let us be watchful, and extremely jealous, of every motion that may be made of his exertion. His cunning is deep ; his attempts sly ; and deceit artful. He may be found to make urine of the strongest taint upon his tail, and close our eyes in such a manner, that we cannot pursue him in his intrigues. Dead or inactive he may feign, but at last rouse up and devour a multitude. It requires, therefore, the greatest diligence and perseverance to prevent his becoming our detestable and inveterate destroyer.

2. As we are encouraged by the presence of a lion, we ought not so much to be cast down as to grieve our spirits, and faint, as though no prospect of help were nigh.—The lion is a furious beast ; hardships and difficulties, that commonly appear so to us, become as nothing to him ; and we have already found, that his power **ALONE** hath defended us
in

in our Houses — in our Castles — in our Possessions. We should therefore be thankful, and rejoice that there is one power provided against another, so that our attempts, for the liberty of our children, do not entirely become of non-effect.

3. In all times of distress and tumultuous proceedings, we should be particularly careful how we do and act, neither to be seen defending our own cause, or walking by the way-side *, lest, either by fire, or sword we be destroyed, and our lives taken away. — In short, my brethren, to be in favour with the *great*, let your conversation be nought, lie down peaceably and be trod upon, resisting none who impose upon you, and then! * * * * * and then! * * * * * O then!

4. Seeing that locusts of a new kind are come upon us, let us behold them awhile in their actions. If they oppress us, and, as the last swarm, blast every gleam of hope, that may appear favourable in our behalf, we may expect no good from them. If they direct themselves by the NORTH wind, and are governed by that cold corner, it is reasonable to expect, that we shall soon be in a starving condition, since that wind carries with it a most dreadful and omenous aspect — of which we have been the too sad and uncomfortable spectators.

To conclude. Let every one be upon their guard. Whatever appears, in the strict eye of Reason, to carry with it the impression of Truth, a taste of true Patriotism, and a love for Liberty and universal Freedom, by all means let that be the first embraced. And I trust, my brethren, that these few hints, which I have just thrown together, will not be unworthy of your notice. — May this discourse have its desired effect upon you, and promote, in some degree, your fortitude and courage under every imposition that may be laid upon you by a set of arbitrary ***** *Amen.*

Now unto all men be consolation, friendship, and good will, from this time forth, and for evermore. Amen.

* Alluding to that meritorious action in St. George's Fields, namely, the firing upon, and killing several of his majesty's subjects, as they were satisfying their curiosity thereabout in seeing Mr. Wilkes.